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The Life of the Right Rev. JOSEPH BUTLER, LL. D. late Lord Bishop of Durham.

Dr. Joseph Butler, a prelate of the most distinguished character and abilities, was born at Wantage, in Berkshire, in the year 1692. His father, Mr. Thomas Butler, who was a substantial and reputable shopkeeper in that town, observing in his son Joseph* an excellent genius and inclination for learning, determined to educate him for the ministry, among the Protestant dissenters of the Presbyterian denomination. For this purpose, after he had gone through a proper course of grammatical literature, at the free grammar school of his native place, under the care of the Rev. Mr. Philip Barton, a clergyman of the Church of England, he was sent to a dissenting academy, then kept at Gloucester, but which was soon afterwards removed to Tewkesbury. The principal tutor of this academy was Mr. Jones, a man of uncommon abilities and knowledge, who had the honour of training up several scholars, who became of great eminence, both in the established church and among the dissenters. At Tewkesbury, Mr. Butler made an extraordinary progress in the study of divinity; of which he gave a remarkable proof, in the letters addressed by him, while he resided at Tewkesbury, to Dr. Samuel Clarke, laying before him the doubts that had arisen in his mind, concerning the conclusiveness of some arguments in the Doctor's demonstration of the being and attributes of God. The first of these letters was dated the 4th of November, 1713; and the sagacity and depth of thought dis-

played in it, immediately excited Dr. Clarke's particular notice. This condescension encouraged Mr. Butler to address the Doctor again upon the same subject, which likewise was answered by him; and the correspondence being carried on in three other letters, the whole was annexed to the celebrated treatise before mentioned, and the collection has been retained in all the subsequent editions of that work. The management of this correspondence was intrusted by Mr. Butler to his friend and fellow-pupil, Mr. Secker, who, in order to conceal the affair, undertook to convey the letters to the post-office at Gloucester, and to bring back Dr. Clarke's answers. When Mr. Butler's name was discovered to the Doctor, the candour, modesty, and good sense with which he had written, immediately procured him the friendship of that eminent and excellent man. Our young student was not, however, during his continuance at Tewkesbury, solely employed in metaphysical speculations and inquiries. Another subject of his serious consideration, was the propriety of his becoming a dissenting minister. Accordingly he entered into an examination of the principles of non-conformity; the result of which was such a dissatisfaction with them, as determined him to conform to the established church. This intention was, at first, disagreeable to his father, who endeavoured to divert him from his purpose; and, with that view, called in the assistance of some eminent Presbyterian divines; but finding his son's resolution to be fixed, he at length suffered him to be removed to Oxford, where he was admitted a commoner of Oriel college on the 17th March,

* He was the youngest of eight children.
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1714. At what time he took orders doth not appear, nor who the Bishop was by whom he was ordained; but it is certain that he entered into the church soon after his admission at Oxford, if it be true, as is asserted, that he sometimes assisted Mr. Edward Talbot in the divine service, at his living of Hendred, near Wantage. With this gentleman, who was the second son of Dr. William Talbot, successively Bishop of Oxford, Salisbury, and Durham, Mr. Butler formed an intimate friendship at Oriel college; which friendship laid the foundation of all his subsequent preferments, and procured for him a very honourable situation when he was only twenty-six years of age. For it was in 1718 that, at the recommendation of Mr. Talbot, in conjunction with that of Dr. Clarke, he was appointed by Sir Joseph Jekyll to be preacher at the Rolls. This was three years before he had taken any degree at the university, where he did not go out bachelor of law till the 10th June, 1721; which, however, was as soon as that degree could suitably be conferred upon him. Mr. Butler continued at the Rolls till 1726; in the beginning of which year he published, in one volume octavo, "Fifteen Sermons preached at that Chapel." In the meanwhile, by the patronage of Dr. Talbot, Bishop of Durham, to whose notice he had been recommended (together with Mr. Benson and Mr. Secker) by Mr. Edward Talbot, on his death-bed, our author had been presented, first to the rectory of Haughton, near Darlington, and afterwards to that of Stanhope, in the same diocese. The benefice of Haughton was given to him in 1722, and that of Stanhope in 1725. At Haughton there was a necessity for rebuilding a great part of the parsonage-house, and Mr. Butler had neither money nor talents for that work. Mr. Secker, therefore, who had always the interest of his friends at heart, and acquired a very considerable influence with Bishop Talbot, persuaded that prelate to give Mr. Butler, in exchange for Haughton, the rectory of Stanhope, which was not only free from any such incumbrance, but was likewise of much

superior value, being indeed one of the richest parsonages in England. Whilst our author continued preacher at the Rolls chapel, he divided his time between his duty in town and country; but when he quitted the Rolls, he resided, during seven years, wholly at Stanhope, in the conscientious discharge of every obligation appertaining to a good parish priest. This retirement, however, was too solitary for his disposition, which had in it a natural cast of gloominess. And though his recluse hours were by no means lost, either to private improvement or public utility, yet he felt at times, very painfully, the want of that select society of friends to which he had been accustomed, and which could inspire him with the greatest cheerfulness. Mr. Secker, therefore, who knew this, was extremely anxious to draw him out into a more active and conspicuous scene, and omitted no opportunity of expressing this desire to such as he thought capable of promoting it. Having himself been appointed king's chaplain in 1732, he took occasion, in a conversation which he had the honour of holding with Queen Caroline, to mention to her his friend Mr. Butler. The queen said she thought he had been dead. Mr. Secker assured her he was not. Yet her majesty afterwards asked Archbishop Blackburn if he was not dead; his answer was, "No, madam; but he is buried." Mr. Secker continuing his purpose of endeavouring to bring his friend out of his retirement, found means, upon Mr. Charles Talbot's being made lord-chancellor, to have Mr. Butler recommended to him for his chaplain. His lordship accepted, and sent for him; and this promotion calling him to town, he took Oxford in his way, and was admitted there to the degree of doctor of law, on the 8th December, 1733. The lord-chancellor, who gave him also a prebend in the church of Rochester, had consented that he should reside at his parish of Stanhope one half of the year.

Dr. Butler being thus brought back into the world, his merit and his talents soon introduced him to particular notice, and paved the way for his

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rising to those high dignities which he afterwards enjoyed. In 1736 he was appointed clerk-of-the-closet to Queen Caroline; and, in the same year, he presented to her majesty a copy of his excellent treatise, entitled "The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature." His attendance upon his royal mistress, by her especial command, was from seven to nine in the evening every day: and though this particular relation to that excellent and learned queen was soon determined by her death, in 1737, yet he had been so effectually recommended by her, as well as by the late lord-chancellor Talbot, to his majesty's favour, that, in the next year, he was raised to the highest order of the church, by a nomination to the bishopric of Bristol; to which see he was consecrated on the third of December, 1738. King George II. not being satisfied with this proof of his regard to Dr. Butler, promoted him, in 1740, to the deanry of St. Paul's, London; into which he was installed on the 24th of May in that year. Finding the demands of this dignity to be incompatible with his parish duty at Stanhope, he immediately resigned that rich benefice. Besides our prelate's unremitted attention to his peculiar obligations, he was called upon to preach several discourses on public occasions, which were afterwards separately printed, and have since been annexed to the latter editions of the Sermons at the Rolls chapel.

In 1746, upon the death of Dr. Egerton, Bishop of Hereford, Dr. Butler was made clerk-of-the-closet to the king; and on the 16th October, 1750, he received another distinguished mark of his majesty's favour, by being translated to the see of Durham. Our prelate, being thus appointed to preside over a diocese with which he had long been connected, delivered his first, and indeed his last charge to his clergy, at his primary visitation in 1751. The principal object of it was, "External Religion." The Bishop having observed, with deep concern, the great and growing neglect of serious piety

in the kingdom, insisted strongly on the usefulness of outward forms and institutions, in fixing and preserving a sense of devotion and duty in the minds of men. In doing this, he was thought by several persons to speak too favourably of Pagan and Popish ceremonies, and to countenance, in a certain degree, the cause of superstition. Under that apprehension, an able and spirited writer, who was understood to be a clergyman of the church of England, published, in 1752, a pamphlet, entitled, "A serious Enquiry into the Use and Importance of External Religion: occasioned by some passages in the Right Rev. the Lord Bishop of Durham's Charge to the Clergy of that Diocese;—humbly addressed to his Lordship." Many persons, however, and we believe the greater part of the clergy of the diocese, did not think our prelate's charge so exceptionable as it appeared to this author. The charge, being printed at Durham, and having never been annexed to any of Dr. Butler's other works, is now become extremely scarce; and it is observable, that it is the only one of his publications which ever produced him a direct literary antagonist.

By this promotion our worthy Bishop was furnished with ample means of exerting the virtue of charity; a virtue which eminently abounded in him, and the exercise of which was his highest delight. But this gratification he did not long enjoy. He had been but a short time seated in his new bishopric, when his health began visibly to decline; and having been complimented, during his indisposition, upon account of his great resignation to the Divine will, he is said to have expressed some regret, that he should be taken from the present world so soon after he had been rendered capable of becoming much more useful in it. In his last illness, he was carried to Bristol, to try the waters of that place; but these proving ineffectual, he removed to Bath, where, being past recovery, he died on the 16th of June, 1752. His corpse was conveyed to Bristol, and interred in the cathedral there, where

a monument, with an inscription, is erected to his memory.

On the greatness of Bishop Butler's character we need not enlarge; for his profound knowledge, and the prodigious strength of his mind, are amply displayed in his incomparable writings. His piety was of the most serious and fervent, and, perhaps, somewhat of the ascetic kind. His benevolence was warm, generous, and diffusive. Whilst he was Bishop of Bristol, he expended, in repairing and improving the Episcopal palace, four thousand pounds, which is said to have been more than the whole revenues of the bishopric amounted to, during his continuance in that see. Besides his private benefactions, he was a contributor to the infirmary at Bristol, and a subscriber to three of the hospitals at London. He was, likewise, a principal promoter, though not the first founder, of the infirmary at Newcastle, in Northumberland. In supporting the hospitality and dignity of the rich and powerful diocese of Durham, he was desirous of imitating the spirit of his patron, Bishop Talbot. In this spirit, he set apart three days every week for the reception and entertainment of the principal gentry of the country. Nor were even the clergy who had the poorest benefices, neglected by him. He not only occasionally invited them to dine with him, but condescended to visit them at their respective parishes. By his will he left five hundred pounds to the Society for Propagating the Gospel in Foreign Parts, and some legacies to his friends and domestics. His executor and residuary legatee was his chaplain, the Rev. Dr. Nathaniel Forster, a divine of distinguished literature. Bishop Butler was never married. Soon after his decease, the following lines, by way of epitaph, were written concerning him; and were printed first, if we recollect aright, in the London Magazine.

Beneath this marble Butler lies entombed,
Who, with a soul inflamed by love divine,
His life in presence of his God consumed,
Like the bright lamps before the holy shrine.
His aspect pleasing, mind with learning fraught,
His eloquence was like a chain of gold,
That the wild passions of mankind controlled;
Merit, wherever to be found, he sought.

Desire of transient riches he had none;

These he, with bounteous hand, did well dispense;

Bent to fulfil the ends of Providence;

His heart still fixed on an immortal crown.

His heart a mirror was, of purest kind,

Where the bright image of his Maker shined;

Reflecting faithful to the throne above,

The irradiant glories of the Mystic Dove.

On the Advantages, especially, of Scripture Biography.

BY BISHOP HORNE.

No writings are better calculated to improve mankind, than those which relate the history of the lives of such persons as have been famous in their generation for wisdom and virtue. We are apt to be terrified by the strictness and severity of holiness, while it meets us only in precept; but when we behold it realized in the example of one made of the same flesh and blood, living in the same world, and exposed to the same temptations with ourselves, we are fired at the sight, with a noble emulation, and are ashamed of any longer fancying ourselves not able to do what so many others have done before us. St. Augustine, in his confessions, describing the conflicts he endured with temptation in his younger years, tells us how greatly he was strengthened and animated to the fight, by imagining he saw virtue standing in a visible form before his eyes, and pointing to the noble company of those who had been conspicuous examples of purity; with which consideration she gently reproached him in these words—"Why canst thou not do what *these* have done?" From the fair light of one good example, innumerable others may catch the heavenly flame, until the whole church become illumined and adorned with bright and shining patterns of every thing that is lovely and praiseworthy.

Biography has also another advantage, namely, that it is sure to *entertain*, because it gratifies that natural curiosity men have to be ac-

quainted with the history of others ; which curiosity is then directed to its proper end, when it incites us to make the wisdom and experience of past ages our own, in order to become proficient in the mystery of godliness, and to practise every art of virtuous living.

But what chiefly recommends this kind of writing to Christians is the use made of it in the Holy Scriptures, which are, for the most part, *historical*, the wisdom of God having thought it better to set before us the duties of our calling, as they present themselves in the life of Christ, and those of his saints, than to give us any regular and exact system of them. The church, by the appointment of her festivals, has contrived to turn our thoughts from time to time upon those lives ; that so, neglect and forgetfulness may not deprive us of the many benefits resulting from a due contemplation of men.

Empiricks in Divinity.

From Bishop Bull's Sermon on the Priestly Office.

I HAVE oftimes, not without wonder and indignation, observed the strange confidence of empiricks in physick, that dare venture on the practice of that noble art, which they do not at all understand ; considering how for a little paltry gain they shrewdly hazard, or rather certainly destroy, the health and lives of men ; and have judged them worthy of as capital and ignominious a punishment, as those that kill men on the highways. But I have soon exchanged this meditation into another of more concernment to myself ; and my indignation hath quickly returned into my own bosom, when I consider how much bolder and more hazardous an attempt it is for a man to venture on the Priestly Office ; to minister to the eternal health and

salvation of souls. How much skill is requisite to qualify a man for such an undertaking ? how great care in the discharge of it ? what a sad thing it would be, if through my unskillfulness, or negligence, any one soul should miscarry under my hands, or die and perish eternally ?

FOR THE CHRISTIAN JOURNAL.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right-Rev. Bishop Hobart.

It may be proper to commence the proposed extracts from the Book of Psalms, with selections from the explanatory introduction.

The Book of Psalms is a treasury of divine knowledge, eminently adapted to every station and situation in this transitory life, from the prince on the throne to the beggar on the dunghill. In affluence or in poverty, in health or in sickness, in trouble or in joy, in public or in private felicity or calamity, we may be always citing and applying the precepts, examples, and exhortations contained in this inspired work. Wisely, therefore, has our Church appointed the Psalter to be continually read at morning and evening prayers throughout the year ; thereby imprinting, by constant repetition, its salutary and consoling doctrines on the mind of the devout Christian.

INDAGATOR.

(The passages within brackets are added to this edition by the American editor.)

The Book of Psalms, that is, the Book of Hymns, or Praises of the Lord, contains the productions of different writers. These productions are called, however, the Psalms of David, because a great part of them were composed by him. Some of them were, perhaps, penned before, and some after the time of David ; but all of them by persons under the influence of the Holy Ghost, since all were judged worthy to be inserted into the canon of Sacred Writ. Ezra probably collected them into one book, and placed them in the order which they now preserve. It

appears that the 150 Psalms therein contained were selected from a much greater number, which, it may be presumed, were not suggested by the Holy Spirit. The authority of those, which we now possess, is established, not only by their rank among the sacred writings, and by the unvaried testimony of every age, but likewise by many intrinsic proofs of inspiration. Not only do they breathe through every part a Divine spirit of eloquence, but they contain numberless illustrious prophecies that were remarkably accomplished, and that are frequently appealed to by the evangelical writers. The sacred character of the whole book is established by the testimony of our Saviour and his Apostles; who, in various parts of the New Testament, apply the predictions of the Psalms as obviously apposite to the circumstances of their lives, and as expressly intended to describe them.

Moses may be considered as the first composer of sacred hymns; all nations seem afterwards to have adopted this mode of expressing their religious sentiments, and to have employed hymns in celebrating the praises of their respective objects of worship, on the idea, derived perhaps from revealed truth, that they were acceptable to the Divine nature. The composition of sacred hymns was carried to great excellence by succeeding prophets, but was improved to its highest perfection under David, who, if he did not introduce, certainly established the custom of singing them in the public service, with alternate interchange of verse, as in our cathedral service. And the practice of Psalmody received the sanction of Christ and his Apostles, who themselves recommended the custom by their precept and example.

The version of the Psalms in our Bible, which was made by the Translators employed under King James the First, is posterior to that printed in our Prayer Books, which was executed in 1539. This last, as very excellent and familiarized by custom, was retained in the Liturgy, though, being translated chiefly from the Greek, with some variation in conformity to

the Hebrew, it does not so exactly correspond with the original, as does that in our Bibles.

The interesting life of David, who was the principal composer of the Book of Psalms, is described with peculiar minuteness in the historical Books of Scripture; and many of his Psalms are so characteristic of the circumstances under which they were composed, that there cannot be a more engaging task, than that of tracing their connexion with the events of his history; of discovering the occasions on which they were severally produced, and of contemplating the feeling and descriptive sentiments which they contain. If in the successive scenes of his life we behold him active in the exercise of those virtues which his piety produced, we contemplate him in this book of Psalms in a no less attractive point of view. We here find him a sincere servant of God, divested of all the pride of royalty; pouring out the emotions of his soul, and unfolding his pious sentiment in every vicissitude of condition. At one time we have the prayers of distress; at another, the praises and exultation of triumph. Hence are these Psalms admirably adapted to all the circumstances of life, and serve alike for the indulgence of joy, or the soothing of sorrow; they chase away despondence and affliction; and furnish gladness with the strains of holy and religious rapture. *Dr. Gray.*

The Psalms are full of such exalted strains of piety and devotion, such beautiful and animated descriptions of the power, the wisdom, the mercy, the goodness of God, that it is impossible for any one to read them without feeling his heart inflamed with the most ardent affection towards the great Creator and Governor of the universe. *Bp. Porteus.*

The Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs, the exodus of the children of Israel; their journey through the wilderness, and their

settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men wrought through faith; their sins and captivities, their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of the Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit, the conversion of the Gentiles, the rejection of the Jews; the establishment, increase, and perpetuity of the Christian Church; the end of the world, the general judgment, the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects by them presented to our imaginations. We are instructed how to conceive the subjects aright, and how to express the different affections, which, when conceived aright, they must excite in our minds. In the language of this Divine Book, the prayers of the Church have been offered up to the throne of grace from age to age. And it appears to have been the manuel of the Son of God in the days of his flesh; who, at the conclusion of his supper, is generally supposed, and that upon good grounds, to have sung an hymn taken from it; who pronounced upon the cross the beginning of the twenty-second Psalm, "My God, my God, why hast thou forsaken me?" and expired with a part of the thirty-first in his mouth, "Into thy hands I commend my spirit." Thus he, who spake as never man spake, chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul, in the Psalmist's form of words rather than his own. No tongue of man, or angel, as Dr. Hammond justly observes, can convey a higher idea of any Book, and of their felicity who use it aright. *Bp. Horne.*

[A Psalm may be considered, as it may relate to Christ, either suffering, or triumphant; as it may concern the Church, whether consisting of Jews or Gentiles, whether in adversity or prosperity, through the several stages

and periods of its existence; and as it may be applicable to the different states and circumstances of individuals, during the trials and temptations which they meet with, in the course of their Christian pilgrimage and warfare here below, till having overcome their last enemy, they shall sit down with their Lord in his kingdom; when the scheme of prophecy shall receive its final accomplishment, and "the MYSTERY of God be FINISHED."—It is obvious, that every part of the Psalter, when explicated according to this scriptural and primitive method, is rendered universally "profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and the propriety immediately appears of its having always been used in the devotional way, both by the Jewish and the Christian Church. With regard to the Jews, Bishop Chandler very pertinently remarks, that "they must have understood David, their prince, to have been a figure of Messiah. They would not otherwise have made his Psalms part of their daily worship, nor would David have delivered them to the Church, to be so employed, were it not to instruct and support them in the knowledge and belief of this fundamental article. Was the Messiah not concerned in the Psalms, it were absurd to celebrate, twice a day, in their public devotions, the events of one man's life, who was deceased so long ago as to have no relation now to the Jews, and the circumstances of their affairs; or to transcribe whole passages from them into their prayers for the coming of the Messiah." Upon the same principle, it is easily seen, that the objections, which may seem to lie against the use of Jewish services in Christian congregations, cease at once. Thus, it may be said, Are we concerned with the affairs of David and of Israel? Have we any thing to do with the ark and the temple? They are no more. Are we to go up to Jerusalem, and to worship on Sion? They are desolated, and trodden under foot by the Turks. Are we to sacrifice young bullocks, according to the law? The law is abolished, never to be observed again. Do we

pray for victory over Moab, Edom, and Philistia; or for deliverance from Babylon? There are no such nations, no such places in the world. What then do we mean, when, taking such expressions into our mouths, we utter them in our own persons, as parts of our devotions, before God? Assuredly we must mean a spiritual Jerusalem and Sion; a spiritual ark and temple; a spiritual law; spiritual sacrifices; and spiritual victories; spiritual enemies; all described under the old names, which are still retained, though "old things are passed away, and all things are to become new." By substituting Messiah for David, the Gospel for the Law, the Church Christian for that of Israel, and the enemies of the one for those of the other, the Psalms are made our own. Nay, they are with more fulness and propriety applied now to the substance, than they were of old to the "shadow of good things then to come." And, therefore, ever since the commencement of the Christian era, the Church hath chosen to celebrate the Gospel mysteries in the words of these ancient hymns, rather than to compose for that purpose new ones of her own. For let it not pass unobserved, that when, upon the first publication of the Gospel, the apostles had occasion to utter their transports of joy, on their being counted worthy to suffer for the name of their dear Lord and Master, which was then opposed by Jew and Gentile, they broke forth into an application of the second Psalm to the transactions then before their eyes. See Acts iv. 25. The primitive Christians constantly followed this method in their devotions; and, particularly when, delivered out of the hands of persecuting tyrants by the victories of Constantine, they praised God for his goodness, and the glorious success and establishment of Christ's religion, no words were found so exquisitely adapted to the purpose, as those of David, in the xvi. xcviii. and other Psalms—"Sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, and praise his name: be telling of his salvation from day to day. Declare his honour unto the heathens,

his worship unto all people,"—&c. &c. In these, and the like Psalms, we continue to praise God, for all his spiritual mercies in Christ, to this day. —The Psalms, thus applied, have advantages, which no fresh compositions, however finely executed, can possibly have, since besides their incomparable fitness to express our sentiments, they are, at the same time, memorials of, and appeals to, former mercies and deliverances; they are acknowledgments of prophecies accomplished; they point out the connexion between the old and new dispensations, thereby teaching us to admire and adore the wisdom of God displayed in both, and furnishing, while we read or sing them, an inexhaustible variety of the noblest matter that can engage the contemplations of man. *Bp. Horne.*]

Let us stop for a moment to contemplate the true character of these sacred hymns. Greatness confers no exemption from the pains and sorrows of life. This the Israelitish monarch experienced. He sought in piety that peace which he could not find in empire, and alleviated the disquietudes of state with the exercises of devotion.

His invaluable Psalms convey those comforts to others which they afforded to himself. Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the Law, yet no less adapted to the circumstances of Christians under the Gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of him, to whom all hearts are open, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrantcy; but these unfading plants of Paradise become, as we are more accustomed to them,

still more and more beautiful; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets are extracted from them. He who has once tasted their excellencies will desire to taste them again; and he who tastes them oftenest will relish them best. *Bp. Horne.*

The following Documents form an Appendix to the Journal of the late Convention of the Diocese of Ohio.

ADDRESS TO THE BISHOP.

Right Rev. and dear Sir,

WE the undersigned clergymen of the Episcopal Church, would do injustice to our feelings were we to omit our congratulation on the establishment of the Episcopate in Ohio.

We welcome your safe return to this Diocese after consecration to the holy office which you now sustain; we felicitate ourselves on the successful issue of an event so important to the interests of our infant Zion, as was this consecration; we rejoice in the opportunity now afforded by a merciful Providence, to assemble in the first Convention, west of the Alleghanies, holden under its Episcopal Head.

With no ordinary feelings, Right Rev. and dear Sir, do we advert to the present situation of the Church in the west. *It is a rose planted in the wilderness*; may it be watered with the dews of Heaven; may it be nourished by the continual blessing of him who is the fountain of goodness, until it flourish in beauty and perfection.

There is indeed great reason to be thankful for the past, and to take courage for the time to come. Much has been done; but much yet remains to be executed. Under the blessing of God, a few more labourers in the vineyard would be instrumental to introduce a spirit of primitive piety and order, where once they were little known, and still less regarded. Are there no means by which they may be procured?

We feel it a duty to state, that in your exertions for the extension of the Redeemer's kingdom, you will have our prayers for success, and our hearty co-operation in the work. The im-

portance of giving strength and stability to the foundation of the Church in this Diocese, by a strict attention to its doctrines and discipline, must be obvious; in these, and in all other respects (as in duty bound) we promise our true and canonical obedience.

Relying upon your piety and zeal to direct the work; trusting to the promises of God to crown it with success, with prayers that your health and usefulness may long be continued a blessing to the fold of Christ, we are,

Right Reverend and dear Sir, your friends and servants in the Lord,

SAMUEL JOHNSTON,

INTREPID MORSE.

Worthington, June 2d, 1819.

REPLY.

To the Clergy of the Diocese of Ohio.

Beloved Brethren in the Lord,

Your address to me, on the subject of commencing the duties of the Episcopate, and of opening the Convention of Ohio, is now before me. My feelings in reading it, are those of gratitude to God, and great friendship and love to you. I wish I could express them in a becoming manner—acceptably to him, and satisfactorily to myself and you.

The Divine Head of the Church has indeed been gracious unto us. Let us improve his mercy, by devoting ourselves more and more ardently to his service. Let us be *instruments* in his hands, of watering this "Rose in the wilderness," planted by his gracious Providence. Let us, with the strength and wisdom which his word and Holy Spirit alone can give, shield and nourish it.—To the blessing of the dews of Heaven, let us pray God that he would add, on the one hand, that of keeping far from it the chilling frosts of indifference and impiety; and on the other, that of protecting it from the tempests of fanaticism. By day let it receive our constant care; and in the night season let it not depart from our pious thoughts.

Your tender solicitude for more labourers in the spiritual field before us, is by me most sincerely reciprocated. I feel the subject most deeply; and with

you will pray the Lord, that he will dispose the hearts of many to go forth into his vineyard ; but the means are as yet mostly withholden from our view.

Your characters in life, and your friendship to me in particular, are a sufficient pledge of the sincerity with which you promise canonical obedience. While I live, this great honour which God has bestowed on me shall, with his help, never be abused. His glory, and the good of his Church, shall be the sole motives in prompting me to every act of spiritual advice and discipline. That I fail not herein, a sense of my own weakness makes me entreat your fervent prayers.

To God's holy keeping and protection, you are now commended, by your faithful friend and Pastor,

PHILANDER CHASE.

Worthington, June 2d, 1819.

Constitution of the Society for the Advancement of Christianity in the Diocese of Maryland.

WHEREAS it has been recommended by the Convention of the Protestant Episcopal Church in the diocese of Maryland, to raise a fund for the support of Missionaries and the education of young men for the ministry, it is therefore proposed to establish a Society to accomplish these laudable objects. This Society shall be called "The Society for the Advancement of Christianity in the diocese of Maryland.

1. The officers of the Society shall consist of a President, two Vice-Presidents, all the Episcopal Clergy in the city who are entitled to seats in the Convention, and who are willing to join in the promotion of the objects of this Society ; and also of three Lay-Managers from each Episcopal congregation in Baltimore, provided the congregations be willing to promote the interests of the Society. The Bishop of Maryland, for the time being, shall be President, ex officio. The Vice-Presidents shall be chosen by ballot by the Clergy of the city, and the Managers from each congregation by the Vestry thereof. The Managers shall appoint annually a Secretary and Treasurer

2. Meetings of the Managers shall be called by the President, or by a majority of the Standing Committee, except the annual meeting, which shall be on the Feast of the Epiphany, when a sermon shall be delivered by some one of the Clergy, and a collection made for the benefit of the Funds. If the Epiphany should happen on Sunday, the meeting shall be on the Monday following. Eight of the Managers shall form a quorum for the transaction of business.

3. The Managers shall appoint, by ballot, at their annual meeting, a Standing Committee, consisting of one Lay-Manager from each Episcopal congregation in the city. The Episcopal Clergy of the city shall be members of the Committee, and the President of the Managers shall be President of the Standing Committee. This Committee shall manage all the ordinary concerns of the Society. They shall apply the Funds to the assistance of such students of divinity, and such young men as may be prosecuting their studies with a view to the ministry, as may require pecuniary assistance : and also to the support of such missionary or missionaries as may be deemed necessary, and appointed by the Committee, with the approbation of the Bishop. The Bishop shall fix the stations of these missionaries, and regulate their services.

4. Annual contributions to this Society shall be five dollars ; but those who pay fifty dollars or upwards at once, shall be considered as members for life.

5. The Ministers and Vestries of the different parishes in the diocese shall be requested to form Auxiliary Societies.

6. This Constitution shall be unalterable, unless at an Annual Meeting, two-thirds of the Managers being present.

Constitution of the Protestant Episcopal Sunday School Society in Charleston, South Carolina. Instituted August, 1819.

This Society is formed for the purpose of aiding and supporting the Su-

perintendent of the Protestant Episcopal Sunday School in the performance of his duties. It shall be called the *Charleston Protestant Episcopal Sunday School Society*; and its object shall be solely and exclusively to carry into full effect the pious and charitable end of the above named institution.

2. The Bishop of the diocese of South-Carolina shall be, *ex officio*, President of this Society; and the Rectors of the several churches in this city shall be its Vice-Presidents, ranking 1, 2, 3, &c. according to the dates of their appointments.

3. The persons composing this Society shall meet as soon as may be convenient, and always thereafter, on Tuesday in Witsun-week, and elect from among themselves eight persons, who, together with the Assistant Ministers of the different churches in the city, and a Secretary and Treasurer, (the last mentioned officer to be elected at the time specified by the rule) shall constitute a board of direction and government.

4. It shall be the business of the board of direction and government (to be denominated the Board of Managers) personally, or by means which they may institute, to collect children and others for the Sunday School, and assist in governing and disciplining it. They shall hold four stated meetings in each year, viz. on the Thursday next after the day of the annual meeting of the members of the Society, for the election of officers, and quarterly from that day; at each of these meetings they shall appoint a committee of their number, consisting of three, to continue in appointment until the next meeting, whose business it shall be to attend the exercises of the School, and give their counsel and advice in all matters which may require them.

5. Each member of the Society shall pay into the hands of the Treasurer, a sum not exceeding one dollar per annum. And the payment of ten dollars shall constitute any person a member for life.

6. Persons of colour shall be encouraged by the Society to partake of the benefits of the Sunday School Institution; but in all cases where they are

slaves, they shall be required to produce to the Superintendent, a certificate from their owners, that it is their pleasure they should attend and be instructed.

Resolved, That the female members of the Protestant Episcopal Church be respectfully invited to form themselves into an association, for the purpose of providing systematically for the instruction of the females, under the direction and in aid of the Superintendent, and also in furtherance of the views of the Society.

Rev. Andrew Fowler, A. M. Superintendent of the Protestant Episcopal Sunday School.

Officers of the Society for 1819—20.

The Right Rev. Nathanael Bowen, D. D. *ex officio* President.

The Rev. Christopher E. Gadsden, D. D. Rector of St. Philip's Church, *ex officio* first Vice-President.

The Rev. — — —, Rector of St. Paul's Church, *ex officio* second Vice-President.

Ebenezer Thayer, jun. Sec'y & Treasurer.

Board of Managers.—Rev. Robert S. Symes, Rev. Frederick Dalcho, M. D. Rev. Allston Gibbes, Assistant Ministers of St. Paul's, St. Michael's, and St. Philip's Churches, *ex officio* Managers.—Rev. Milward Pogson, and the following gentlemen of the Laity, Thomas W. Bacot, Daniel Huger, John W. Mitchell, Charles W. D'Oyley, Col. Simon Magwood, James S. Johnson, Alexander W. Marshall.

FOR THE CHRISTIAN JOURNAL.

Extract from an Address occasioned by the Death of Mrs. W—— and Mrs. M——.

WE are warned by the word and Spirit of God, not to procrastinate the work of religion, and the interests of our immortal souls. This warning is renewed in the occurrences of almost every day, but more particularly in those afflictive dispensations of Providence which press on our minds the lesson of the shortness and uncertainty of human life—and that more important lesson, the duty and happiness of being at all times prepared for death and judgment. My brethren who receive the communion of the body and blood of our Lord, I have said, we are all warned not to delay the work of salvation, and the profession of Christ's religion, and that fre-

quent afflictive dispensations of Providence impress on the minds of us all the lessons of the uncertainty of life, and the necessity of constant preparation for death and judgment; but since we last celebrated the Lord's supper, this warning and these lessons have been taught us most forcibly. Two of our number, who have often joined with us in these holy solemnities, and who have been long beloved and respected, have been removed from us to the world of spirits. United to Christ by affection and duty, by interest and gratitude, they continued faithful unto death. They have finished their course with joy, and do now rest from their labours. One of them had passed the years allotted to man, and had arrived at that age when friends hardly allow themselves to anticipate, that they shall be blessed by a continuance of their lives from month to month. The sincerity of her piety, the amiableness and humility of her disposition, and the purity of her life, while they endeared her to her friends, rendered every moment of her existence valuable to them; and they have the satisfaction of contemplating her relief from the infirmities and sorrows of life, and her enjoyment of the rest prepared for the people of God.

But the other has been taken from us in the prime of her years, and in the midst of her usefulness—endued to a most eminent degree with the disposition, and also with the means of doing good, she spent her life in the service of our blessed Master, in acts of piety, kindness, and charity. It is due to the character which she sustained, and to those who have not passed beyond her years, that the example of one of their own age may be impressed on their minds, and that her virtues should receive a more particular notice.

We are rarely called on to mingle our tears with those of afflicted relatives, by a more severe dispensation of Providence, than that by which this excellent person has been removed from us. In her death her friends have sustained an irreparable loss; society has been deprived of one of its most useful and valuable members; the poor, of one, who, feelingly alive to all their wants,

was unwearied in her endeavours to relieve their distresses, and to comfort them in their sorrows; and this Church, of one who, devoted to its interests, adorned the doctrine of God our Saviour in all the various scenes of life. She was endeared to her friends by the strongest ties of affection and by the amiableness of her disposition; to society, by her usefulness and the example of her virtues; to the poor, by her tender regard for them, and her constant and innumerable acts of kindness and charity; and to this Church, by the ardour of her piety and the fervour of her zeal. In the recollection of her excellent qualities her friends have a bright example of every Christian grace and virtue. Amiable and affectionate in her disposition, firm and decided in her principles, correct and independent in her judgment, and persevering in her endeavours to do good, she enjoyed in an eminent degree, the love, the esteem, and the respect of all who knew her. Remarkable for self-denial, she sought, with unremitting perseverance, the happiness of her family and friends, and the relief and comfort of the poor; nor were any personal sacrifices deemed by her too great for the attainment of their objects. Aspiring after the happiness and glory of heaven, her peculiar delight here on earth was in the courts of Zion, in the services of which she always aimed to engage with an holy fervour and devotion. Firm and strong in the faith, she confessed Christ without ostentation in the services of the sanctuary, in the ordinances of the Gospel, and in works of piety and charity. Devout and holy in her temper and conduct, she was a most interesting example of meekness, humility, and patience; a pattern of virtue, she ascribed to herself no merit, but acknowledged her sufficiency to be of God, and reposed for acceptance on the divine goodness and mercy through the merits of the Redeemer—and though she wished to have lived for the happiness of her friends, yet united to Christ by faith, by love, and by steadfast obedience, and supported by a sense of the Divine presence, favour, and acceptance, she was perfectly resigned to the Divine

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will, and was enabled to endure a painful decline with exemplary fortitude and submission, and to view the approach of death with the utmost calmness and composure. She has now finished her course with joy, and rests from her labours in the arms of the Saviour. Let me die the death of the righteous, and let my last end be like his; for such shall inherit the realms of felicity and glory.

While we drop the tear of affliction and grief, and pay this tribute to the worth of our departed friends, let us seek the aids of Divine grace, that we may follow the example of their virtues, and by our experience, and practice of our holy religion, be prepared to join them in the other world.

It behoves us to imitate the good examples of all those who have departed to the world of spirits in the true faith and love of God, that we, with them, may have our perfect consummation and bliss in the kingdom of glory. These instances of mortality are solemn admonitions both to the young and the old of the uncertainty of life, and of the necessity and happiness of being at all times prepared to meet God in judgment. If we would meet death with composure, and in the world beyond the skies ascend to regions of life and glory, it is necessary that we should embrace the gospel of Christ with all our hearts, that we should renounce our sins, and that we should walk by faith and steadfast obedience in the way of life eternal. By mortifying and subduing our passions, by elevating our affections to the bliss of heaven, by the fervour of our devotion, and the sincerity of our piety and obedience, we should constantly aspire towards the mansions of blessedness.

Then when death overtakes us, supported by just hopes of a celestial inheritance, we shall meet him without terror; we shall join the society of the spirits of just men made perfect, and ascend with our beloved Master to his Father and our Father, to his God and our God. But on the other hand, if by reason of our impenitence and sin we have no interest in the Saviour, we shall be without comfort in death, and miserable throughout eternity.

Shepherd's Town Sunday School.

(From the Informer, published at Shepherd's Town, Maryland, of Sept. 16, 1819.)

AT a meeting of the Board of Managers of the Shepherd's Town Sunday School, on Wednesday evening, the 8th inst. on motion,

Resolved, That the thanks of this board be returned to the Rev. Mr. CLAY, for his address delivered this day; and a copy of the same be requested for publication.

Resolved, That the thanks of this board be returned to the superintendent and teachers of the Shepherd's Town Sunday School, for their faithful and diligent attention to the children under their care.

Resolved, That this board have witnessed, with particular pleasure, the improvement of the children belonging to this school, and their orderly and respectful behaviour this day.

Extract from the records,

A. JEWETT,

Secretary to the Board of Managers.

The following is a Copy of a Letter from James S. Lane, President of the Shepherd's Town Sunday School Society, addressed to the Rev. Mr. Clay, with the Answer of the latter annexed.

Shepherd's Town, Thursday,
Rev. Sir, Sept. 9th, 1819.

I am requested by the Managers of the Shepherd's Town Sunday School, to tender you their thanks for your excellent address, delivered to said school at the examination and distribution of premiums yesterday, and to ask a copy of the same for publication.

Please accept, Sir, my highest respect and esteem.

JAMES S. LANE,

Prest. S. T. S. S.

Rev. Mr. CLAY.

My dear Sir,

The satisfaction you have been pleased to express in behalf of the

Managers of the Sunday School of this place, at the address I had the pleasure yesterday to deliver in their presence, affords me that gratification, which the approbation of those whom I respect, never fails to produce.

Influenced by a desire to do what lies in my power to promote the prosperity of Sunday Schools, I was induced to yield to the wishes of the Managers in delivering an address before their school—I comply with their further request in giving a copy of that address for publication.

If its publication can, in any degree, further the interests of the Redeemer's kingdom, I cheerfully furnish it for the press.

Please to accept, Sir, for yourself and the Managers, the assurance of my respect and esteem.

J. C. CLAY.

An Address delivered by the Rev. Mr. Clay, of Hager's Town, before the Shepherd's Town Sunday School, on Wednesday, the 8th inst.

It is the declaration of prophecy that a period shall arrive, the revolutions of which shall be marked by the decline and fall of the kingdom of Satan, and the rapid extension and prosperity of the kingdom of Immanuel. Judging from the interpretations put by celebrated divines upon those passages of scripture which refer to this glorious era, it seems a fair inference that the dawn of Millennial blessings is not far distant. Were those interpretations, however, unsubstantiated by matters of fact, or "the signs of the times," the plausibility with which they are advanced would leave but a faint and uncertain impression. It is by comparing *facts* with speculations, that we can arrive at any certainty with regard to this subject. And it is the view of facts, more than of theories, that gives to the present period its Millennial aspect.

We read with attention and respect the interpretations of divines, unfolding the dark and mysterious sayings of prophecy, and giving to its declarations upon the present subject, a fulfilment in the close of this, or the opening of the next century. But our attention is more arrested, and more directed to this result, by the *moral* developments that are taking place in almost every part of Christendom. What is the present aspect of the civilized world, and what are the reflections of the Christian, in the contemplation of the scenes which are exhibiting themselves every where around him? It is an aspect glorious, in the highest degree, in its features and character; they are reflections which lead him to contemplate, as not far distant, the arrival of a period which is to be marked in its progress, by the knowledge of the Lord covering the earth, as the waters cover the great deep. Surely, the events which are passing before our view, are not devoid of meaning and interest, but prognosticate many blessings to the human family. Does it betoken nothing that those military commotions, which disturbed the repose of the world, are hushed to silence, and that kings and emperors are united together for the discountenancing of war, and perpetuating to the human race the blessings of peace? Does it signify nothing that this laudable object receives the co-operation of thousands of others; and that societies have been formed in different countries, and sections of country, for the dissemination of those principles of national and individual good-will and affection that shall constitute a bright feature in the glories of the Millennium? Does it mean nothing, that of the many nations who, a short time since, pursued, without contrition or remorse, a trade that carried thousands of fellow creatures into captivity and ser-

vitute, one only is seen to continue the detestable traffic? Does it argue no good, that there has recently sprung into existence a society, respectable for the numbers and wealth of its patrons, whose object is to break in sunder the bonds of slavery, and to restore to liberty and happiness, an oppressed and despised portion of the human family? Does it prognosticate nothing that the friends of the Bible are almost every where exerting their means and their influence to have the Gospel of the Son of God read and proclaimed, and known throughout the world? Does it mean nothing, finally, that there have sprung, and are constantly springing into existence, schools innumerable for the religious instruction of children on the Lord's day? No—these events and transactions are *full* of meaning, and, in the counsels of Heaven, have doubtless been appointed as agents for the gradual accomplishment of those grand designs of the Almighty, which shall be displayed in the triumphant reign of the Messiah, and in the bringing of all nations and people to bow to the sceptre of his grace. Among all this variety of instruments for the production of the glorious results here contemplated, we consider the last mentioned, or Sunday Schools, as not the least active and efficient. To take a detailed view of the arguments by which this could be demonstrated would be consuming more time upon this address than it is thought expedient to give to it. Let, therefore, a few reflections only be offered in proof of the declaration, that the provisions and exercises of Sunday Schools directly lead to the production of those blessings, the prevalence of which shall constitute the glory of the Millennium.

Upon the arrival of the glorious era here spoken of, and in the accomplishment of that work of reformation by which it shall be charac-

terized, one of the most conspicuous of its features will be a devout observance of the Lord's day. The absence of true religion from a neighbourhood or country, manifests itself in nothing more than in a profanation of that day which the Almighty has consecrated to his service. On the other hand, with the reverential observance of this day the progress of religion uniformly keeps pace; and this upon the obvious principle of obedience to the command. No sooner had the Almighty finished the work of the creation, than, in remembrance of it, he imposed upon man the observance of the Sabbath. The arrival of this day particularly reminded him of the debt of gratitude he owed to the God in whom he lived, moved, and had his being. It reminds the Christian, however of a much greater debt—a debt due upon the mercies of redemption—mercies so transcendent, that even angels, in view of them, tune their voices to songs of praise and adoration. Can we conceive, then, that that sensibility to the divine goodness which shall characterize the period of the Millennium, will not lead to a devout observance of that day, in the morning of which that goodness was conspicuously manifested in the resurrection of the Lord from the grave—a resurrection affording a pledge of *our* deliverance from the influence of corruption to the blessings of life and immortality? No, when Millennial days shall commence their revolution, the Sabbath will be no longer profaned by the noise of dissipation, the neglect of religious duties, and the sinful mirth of children turning a day of rest and devotion into a day of tumult and amusement. Then shall the streets of our towns and cities cease to resound with the noise of folly, and “a day spent in the courts of God's house,” be deemed “better than a thousand elsewhere.”

Lift up your eyes, brethren, and see whether you do not behold the first glimmerings of that glorious era. Where do we find those children, who a short time since were seen running wild in our streets, violating the sanctity of the Sabbath, and thus committing a crime, to which can be generally traced all other crimes, as their origin and beginning? Where do we find them but in the temple of the Lord, engaged in exercises calculated to make them virtuous in life, happy in death, and the subjects of divine favour through eternity?—When we consider, that to instil into the mind of a child a regard and veneration for the Lord's day, is to infuse a feeling, that must influence, more or less, all his moral actions; and in the existence of which it seems almost impossible he should go far astray from his God, we look to Sunday Schools, by which this feeling is so greatly inspired, with a satisfaction that contemplates them as admirably adapted to bring up children in the nurture and admonition of the Lord. But a few years have elapsed since the introduction of this system of instruction into our country—but a *few months* since its introduction into many parts of that country—and already its good effects show themselves—already that day which was spent in idleness and frolic, is, in some degree, consecrated to the holy purpose for which it was designed—already those minds which were directed to the contemplation of every thing sinful, are turned to the consideration of those scriptures, by which the soul is made wise unto salvation.

We observe farther, that the arrival of the Millennium shall be marked by the general prevalence of virtue and religion. It is in this that its glories are to consist. It shall be distinguished from the ages that preceded it, by a more general diffusion of the precepts of the Gospel,

and by mankind loving and serving God, with the same ardour that they now love and serve the world.—And who that knows any thing of the advantages of Sunday Schools will not say, that these are results they are admirably calculated to produce? It has been, probably, one of the greatest errors of the generations that have passed away, that they paid not sufficient attention to the moral and religious improvement of the young. It is so obvious a truth, that mankind are powerfully influenced by the precepts and instructions they received in childhood, that “Just as the twig is bent the tree's inclin'd,” has passed into a proverb, that is believed to be as capable of demonstration as the most simple mathematical problem. Take from beneath the gallows the man who is about to expiate his crimes by his life, and ask him how passed the days of his youth? and his answer will be, that he heard little or nothing of the precepts of the Gospel—that his heart was never warned by the instructions of piety. Go to the death-bed of the Christian, and ask *him* of the days of his childhood, and he will generally say, that his first impressions were the impressions of piety, and his first lisps the lisps of prayer. What, then, may we not hope from the establishment of Sunday Schools? What may we not hope from the lessons of virtue and religion, which, with much affectionate zeal, are thus engrafted upon the youthful mind? When we behold the young of both sexes spending their Sundays, not in idleness and listlessness, but in the duties of teachers of others; when we see those teachers watching over their classes with the affection and anxiety of parents for their children, the conviction arises, that our “lot has fallen to us in pleasant places,” and that “the signs of the times” prognosticate a rich harvest

to posterity. The same is the case in the innumerable howevers that can be mentioned by the beholder of Sunday Schools. Most of the children are but the parents under the schools for in good to—blessed hearts.

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to posterity, of virtue and of piety. The sowing of the seed is with us, the increase from God. Where, however, there is the former, there can be no doubt of its being succeeded by the latter. Do we not already behold the increase? Have not Sunday schools reformed, in an almost infinite variety of cases, the children? And not only the children, but the parents, and not only the parents, but the teachers have come under their influence? Let those schools, then, receive our patronage, for in their prosperity we behold good to ourselves, and to posterity,—blessings that shall make glad our hearts.

Such is the advice with which we shall close these remarks. In giving which we ask, What is the patronage Sunday Schools demand? From the public they demand such a pecuniary support, as shall enable them fully and efficiently to accomplish all the beneficial results, with a view to which they have been established.—From the managers they claim a vigilant attention to the means best adapted to the promotion of their prosperity, and the securing of the contemplated benefit. But they look especially, for their success to their superintendent and teachers. No matter with what alacrity they may be patronized by the public, or with what zeal their interests be consulted by the managers—it will all avail nothing, if those whose business it is to superintend and conduct their exercises, are negligent or indifferent. We rejoice, however, in the seldom occurrence of such an obstacle to the growth and prosperity of Sunday Schools. We rejoice that superintendents and teachers generally manifest a concern for the improvement of the children, highly creditable to themselves, and auspicious to their influence upon the objects of their labours. If we may

give a word of advice to those who are so disinterestedly engaged in the instruction of the rising generation, it is to go on in their laudable employment, recollecting, that upon their labour of love are dependant the most important consequences, and that in the mansions of Heaven there will doubtless be seen many whose first impressions of piety were from the instruction of Sunday Schools.—What, in the day of judgment, shall create in the heart of the Christian greater joy and ecstasy than the reflection of having been instrumental in saving even one soul from the jaws of perdition. Shall it not animate our teachers to increased diligence and activity in their benevolent work? Shall it not lead them to unite with the instructions of the School the prayers of the closet, that the blessing of Heaven would descend on the objects of their care, and the favour of God be so manifested to them on earth, as at last to make them partakers of that inheritance, the entrance upon which shall be signified by the plaudit of —“*Well done thou good and faithful servant?*”

Children, let the happiness of being at last thus addressed by your Saviour and Judge be your highest aim, and the object of your unwearied pursuit. Yield to the instructions of ^{the} your teachers a ready submission;—let their precepts enter deep into your hearts; let the words of eternal truth which you treasure up in your memories, be applied to the regulation of your lives, and the influencing of all your actions. Then, when death arrives, shall you arise from the service of God on earth, to the enjoyment of his presence in Heaven; then shall the songs of Zion, to which you here tune your voices, be at last succeeded by the more perfect “song of Moses and the lamb, for ever and ever.”

*Sunday Schools.**(From the same.)*

THE time has been, even in this place, when opposition to Sunday Schools existed. We trust that the time has passed away. If not, we are confident, that after the exercises of Wednesday, the 8th inst. no person could feel hostile to Sunday Schools.

It was the day previously appointed for the examination of the Shepherd's Town Sunday School. The exercises commenced with an hymn sung by the children, and with the reading of the Litany by the Rev. Mr. Bryan. Then succeeded the examination of the pupils. Five were found entitled to a neat pocket Bible, and all the others to premiums of proportional value. As a general remark, we observe, that the exercises and behaviour of the children were such as to entitle them to great credit, and reflect much honour upon the institution.

After the examination and distribution of premiums, an interesting and appropriate address was delivered by the Rev. Mr. Clay. The exercises of the day were interspersed with singing by the children.

We notice with pleasure the respect paid us by the children of the Sharpsburgh Sunday School. At an early hour we were greeted with the arrival of about ninety children of that school, accompanied by their venerable president and many of their teachers. Anxious to see their youthful fellows, who were engaged in the noble pursuit of gaining that wisdom which is able to make them wise unto salvation, they had walked the distance of three miles. It was indeed a happy sight. What may we not expect from Sunday Schools! Who could have witnessed these children without the strongest emotions! Happy children who thus early begin to learn the way of the

Lord! To these children we are much indebted for the assistance which they rendered in singing. Their conduct throughout the day was worthy of note, as orderly and respectful. At the close of the exercises, while the spectators were retiring, these little travellers to heaven, in a delightful and affecting manner, sang

"Farewell, my friends, I must be gone,
I have no home or stay with you;
I'll take my staff and travel on,
Till I a better world can view."

And whose heart was not affected? May we not say that it was one of the most interesting days ever witnessed by the inhabitants of Shepherd's Town? What parent, hereafter, will feel indifferent to Sunday Schools? and who will have the hardihood to oppose them?

A Friend to Sunday Schools.

We find great pleasure in recording the evidence of good sense and correct feeling on the part of those concerned in the above noticed interesting celebration, afforded in selecting the Litany for the religious services of the day. We are persuaded, that the more the Book of Common Prayer is studied with a mind capable of appreciating its character, and a heart imbued with the evangelical sentiments it breathes, the more sufficient will it appear to furnish devotions for all occasions. The use of its language may indeed detract a little from credit with men for ingenuity in making a prayer; but not at all from acceptance with God, for fidelity in praying. The letter of Canons and Rubrics will indeed be fulfilled by using the services in the Prayer Book, and nothing else, in stated acts of public worship; but surely their spirit, as far as that inculcates a love for the prayers of the Church, and a wish to let their light shine before men, supposes a preference of those prayers on all occasions. The Episcopal Clergy would find it a mean of increasing the evangelical fervour and purity of their own devotions, and promoting the credit of their Church, to render themselves so familiar with the language

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of the Liturgy as to be at all times able to draw from it prayers suited to any special occasions which they may be called on to hallow by religious services.

FOR THE CHRISTIAN JOURNAL.

Messrs. Editors,

FINDING that a diversity of opinion prevails with regard to the construction of the 33d Canon of the Protestant Episcopal Church, and wishing to obtain its true sense, I would beg an answer, from some of your correspondents, to the following questions.

Is the 33d Canon applicable to the Church in the Diocese of New-York?

What is meant by the terms "parish" and "parochial cure" in said Canon?

Are those terms applicable to the Church in the Diocese of New-York?

What construction is to be put upon the words "local boundaries" and "common limits" in the last sentence of said Canon?

PRESBUTEROS.

The good sense, sound discretion, zeal, and piety manifested in the following letter of the Bishop of Calcutta to the Secretary of the Society in England for Propagating the Gospel in Foreign Parts, must, we think, recommend it to the serious attention of all who feel an interest in diffusing the light of the Gospel.

Plan and Objects of a Mission College near Calcutta.

Calcutta, 16th Nov. 1818.

REV. SIR,

I HAVE received your letter, conveying to me a copy of the proceedings of the Society, in the month of March last, on the subject of India Missions; from which it appears, that the Society have placed at my disposal the sum of 5000*l.* and invite my more particular suggestions as to the most prudent and practical methods of promoting Christianity in this country. The Society may be assured that I have been much gratified by this communication, and that I shall, with the Divine blessing, heartily co-operate with them in an enterprise so honourable to our Established Church, and commenced under auspices which give it the character of a National Effort to disseminate in these regions our Holy Faith in its purest form.

In offering to the Society my opinion as to what may be prudent, with reference to the SAFETY of the measure, I can feel no embarrassment: the DANGER, generally speaking, of attempting to propagate Christianity in this country is not the diffi-

culty with which we have to contend: ordinary discretion is all that is required: and every proceeding I should consider to be safe, which did not offer a direct and open affront to the prevailing superstitions. In any attempt to enlighten, to instruct, or to convince, experience has abundantly shown that there is not the smallest ground for alarm; and this, I believe, is now admitted by many, who once regarded such attempts with manifest apprehension. A more remarkable change of sentiment has seldom been effected within so short an interval.

The question, however, what may be practicable, so as most effectually to further the Society's views, is much more comprehensive. Experience does not hold out much encouragement to efforts which rely for their success entirely on the effect to be produced by preaching: they seem rarely to have excited any interest beyond that of a transient curiosity: the minds of the people are not generally in a state to be impressed by the force of argument, and still less to be awakened to reflection by appeals to their feelings and to their fears: and yet preaching must form a part, a prominent part, I apprehend, in any scheme for the conversion of these people: what is further required seems to be a preparation of the Native Mind to comprehend the importance and truth of the doctrines proposed to them: and this must be the effect of education. The Scriptures must also be translated, and other writings conducive to the end in view.

To embrace and combine these objects, therefore, I would have the honour to recommend to the Society the Establishment of a Mission College, in the immediate vicinity of this capital, to be subservient to the several purposes:—

1. Of instructing Native and other Christian Youth in the doctrines and discipline of the Church, in order to their becoming preachers, catechists, and school-masters.

2. For teaching the elements of useful knowledge and the English language, to Mussulmans or Hindoos, having no object in such attainments beyond secular advantage.

3. For translating the Scriptures, the Liturgy, and Moral and Religious Tracts.

4. For the reception of English Missionaries to be sent out by the Society, on their first arrival in India.

It may be expected that something should be offered in explanation of my meaning, under each of these heads.

1. One object proposed in this Establishment is the training of Native and Christian Youth to be Preachers, School-masters, and Catechists. Such, I have no doubt, might be found in sufficient number, when it was understood that they

would be fostered in a respectable Establishment, with the assurance of an adequate provision upon leaving it: and I am clearly of opinion, that though Native Teachers by themselves will never effect much, our religion will make little progress in this country without their aid. The native Christian is a necessary link between the European and the Pagan: these two have little in common: they want some point of contact; the European and Native mind seem to be cast in different moulds. If the Hindoo finds it very difficult to argue as we argue, and to view things as we view them, it is scarcely more easy for us to imagine ourselves in his condition, and to enter into the misconceptions and prejudices which obstruct his reception of the truth: the task is much the same as that of a man, who in the full maturity of understanding and knowledge should endeavour to divest himself of these, and to think as a child.

It may have been observed, that I have mentioned the education of Native and other Christian Youth: in which I include a class of persons, who, though born in this country, are to be distinguished from Natives usually so denominated, being the offspring of European Parents: and I had more especially in view the sons of Missionaries, who might be glad to avail themselves of this opportunity to bring up their sons to the same profession. It may not, perhaps, be improper to add, that, when I was in the South of India, specific proposals of this kind were made to me by Missionaries of the Society for Promoting Christian Knowledge.

2. Another of the objects proposed is, to afford to Native Children instruction in useful knowledge, and especially in the English Language, without any immediate view to their becoming Christians. It seems now to be generally believed that little effect can be produced by preaching, while superstition and extreme ignorance are the prevailing characteristics of the people. We have not here, indeed, to encounter barbarism: the impediments to conversion are probably much greater than really rude and uncivilized life ever presents: the progress of our religion is here opposed by discipline and system: and by these alone, with the Divine blessing, can it ever make its way: the tenets of superstition are inculcated in early life: the popular writings are general tales familiarizing the mind with the achievements of Hindoo Divinities; and the Brahmin possesses an almost unbounded influence over the people committed to his care. While this state of things prevails, the truths of the Gospel are heard unheeded: they are not perceived to be truths, nor is there much disposition to examine them: they appeal to no recognized principle, and they excite no interest: the Hindoo,

if he reflect at all, finds atonement in his sacrifices, and a mediator in his priest.

It is conceived, therefore, that one great instrument of the success of Christianity will be the diffusion of European Knowledge: it seems almost impossible that they, who in their childhood shall have been accustomed to use their minds, can ever afterwards be capable of adopting the absurdities and reverencing the abominations now proposed to them as truth, and the acceptable worship of God: it is hoped that, by enlarging the sphere of their ideas generally, we shall teach them to inquire at least, upon subjects on which we do not professedly instruct them; and that they, who have been emancipated from superstition, may in time be brought to a knowledge of Christ.

I have, however, laid particular stress upon the teaching of English: if this were generally understood through the country, it would, I doubt not, entirely alter the condition of the people: it would give them access to our literature and habits of thinking; and the familiar use of it would tend very much to dissipate the prejudices and the indifference which now stand in the way of conversion. Our language is so unlike every thing Oriental, not merely in its structure, but in the ideas to which it is made subservient, in imagery, in metaphor, and in sentiment, that a competent acquaintance with it seems unavoidably to lead the mind of a Native into a new train of thought, and a wider field of reflection. We, in learning the languages of the East, acquire only a knowledge of words: but the Oriental, in learning our language, extends his knowledge of things.

The introduction of our language, however, into this country, to any great extent, is, in the present state of things, to be wished for rather than to be expected. To the acquisition of it there has not been much inducement. For almost every purpose of intercourse with the Natives, we have learnt their languages, instead of inviting them to learn ours: the effect of which has been, that they have hitherto known little more of our religion, our science, and our institutions, than may have transpired in an intercourse which had other objects in view. Still, however, parents are found, who are anxious that their children should acquire our language, especially in the neighbourhood of the Presidencies; and this disposition is increasing: a knowledge of English is found to facilitate the intercourse of the Natives with the commercial part of the community, especially since the opening of the trade; and it is useful in some of the public offices:—of this disposition we should avail ourselves as far as we can. Neither is there a backwardness to attend Schools for instruction in general knowledge; the only restriction is, that we do

not introduce the Scriptures, or books directly inculcating our religion: and even that is by no means rigidly enforced.

3. In the third place, I would make the Mission College subservient to the purpose of Translations. Much has, indeed, been done or attempted in this way; but by no means, as I have reason to believe, so much and so well, as to make this department of Missionary Labour superfluous or unimportant. We still want Versions, which, instead of being the work of one or two individuals, should be the joint production of several, taking their allotted portions of Scripture, submitting their tasks to approved examiners, and sending the whole into the world under the sanction of authority. Rapidity of execution, and the carrying on of many Versions at the same time, should not be among the objects aimed at: it is not to be expected that standard works can be thus produced. To the same department would be committed translations of our Liturgy, that thus copies of the Prayer Book might accompany the Scriptures: hence also might emanate translations of useful Tracts; or original ones better adapted perhaps than any which yet exist, to the use of the Natives: and it would be proper to include under this head what probably has not yet been attempted; I mean something which might convey to converts an idea of the nature of Christian Society and the constitution of the Church. Success, however, in this department, evidently supposes the College to be well established, and great progress to have been made in the languages by the persons connected with it; and at no period perhaps could it supply the number of labourers required: but it would doubtless receive assistance from without, from persons abundantly competent to afford it; and be a point of union for the exertions of all, who would wish the Native Christianity of India to be that of the Established Church.

4. In the last place, I consider the College as affording great advantages to Missionaries coming from England upon their first arrival: they would here live in the society of persons whose minds were directed to the same pursuits; they would have in the Moonshes attached to the Institution every facility for acquiring the languages; they would have the use of books; and they would acquire a knowledge of the manners and opinions of the Natives, before they proceeded to their destined scene of duty. Every Missionary must, in fact, have been a year or more in the country, before he can be at all efficient; and no where could he pass this interval so profitably as in such an Establishment.

It is obvious, however, that this plan will require considerable funds. The £0000 already voted will probably be suf-

ficient to defray the expense of all requisite buildings, including the purchase of land. The annual expense of the Establishment is a subject of separate consideration; in the beginning we should require at least two persons, and afterwards three, to be permanently attached to the Seminary, as Professors or Teachers; and these should be Clergymen of the Church of England. The salary of the senior could not be well less than 400 sicca rupees per month, or 600*l.* per annum; and that of his colleague or colleagues 300 sicca rupees per month, or 450*l.* per annum; and I should hope, that men well qualified for the work, and really actuated by zeal in such a cause (without which all other qualifications would be useless) might be induced to accept the appointments; in addition to the salary, a residence capable of accommodating a family would be assigned to each. Two Moonshes or Native Teachers would cost together about 100*l.* per annum. Ten Students, as above described, might be fed and clothed for about 500*l.* per annum; and a small establishment of servants would require about 100*l.* per annum. These different heads of expenditure make up an annual sum of 2100*l.* supposing three Professors; or 1650*l.* with two. Besides this, a Printing Establishment would in a few years require to be supported: and Native Schools would also be attended with some expense; about 36*l.* per annum for every School of one hundred children, besides about 20*l.* for building a room or shed: but for this I have little doubt that the liberality of the Indian Public would in great measure provide, as has lately been done with respect to the Schools of the Calcutta Diocesan Committee. I do not know of any contingent expenses, except repairs, which in the case of new and substantial buildings could not amount to any thing considerable for the first twenty years.

But we are to recollect that our institution has for its leading object the education of persons who are afterwards to be maintained as Missionaries, Catechists, and Schoolmasters, and to act under and in concert with Missionaries to be sent out from England. I suppose every Missionary Station to be the residence of an English Missionary (a Clergyman,) and one or two Missionaries educated in the College, and who might perhaps be ordained; or a Missionary and a Catechist, and a Schoolmaster, all from the College. This would be the state of things, when the system was in full action, and any considerable progress had been made. The English Missionary would be indispensable, to direct the course of proceedings, and to give respectability and energy to the Mission: while the Native Missionaries would be necessary, not only for the tasks assigned them, but to give the English Missionary

easier access to the Natives, and to assist him in encountering opinions and habits with which an European must be less conversant. It is difficult to determine, or rather to conjecture, how many Stations thus constituted, the College, with the proposed number of Students, might in any given period supply: much, of course, would depend upon the age of admission and the time required for their studies, according to which the succession would be quicker or slower: but the admission might be so regulated as to supply any demand not beyond its actual power, which demand would be limited by the funds applicable to the support of Missionaries, &c. brought up in the College. Upon any reasonable supposition, however, a College of ten students would very soon supply all that could be required for three Missionary Stations constituted as already described; after which, if necessary, the admissions might be reduced. With respect to the English Missionary, who should be a Clergyman, he would require a salary of 250*l.* per annum, and his assistants from the College from 150*l.* to 80*l.* each, according to the class of persons to which they belonged; or among them 350*l.* per annum;—and small dwellings, or bungalows, as we call them in this country, should be provided; of which, however, the original cost is little, and it could not frequently recur. Independently of this charge, and of a small Chapel at each station, to be built in due time, which might cost perhaps 500*l.* we should have three Missionary Stations well provided, at the expense of 600*l.* each, or 1800*l.* for the three: and if these should have the blessing of God, and means were found to extend the system, it might be done almost indefinitely with a moderate addition of expense within the College; without any, in fact, till it should be found necessary to increase the number of Students.

But in this detail of annual expenditure, which I should hope does not exceed what may be expected from the public benevolence at home, when appealed to by the highest authorities, and assisted perhaps in India, I should observe, that some time must elapse, even in the most prosperous commencement of the work, before the funds required can be nearly so considerable as I have here supposed. The expense, which is to accrue without the walls of the College, could not arise for some time: and even the whole of the charge for Students would not be immediate, inasmuch as the Professors or Teachers must devote some time after their arrival to the acquisition of the languages, before they could instruct pupils unacquainted with English. The Establishment would at first consist of the two English Professors, perhaps a very few pupils acquainted with our language, two Moonshees, and a few servants. In

process of time, indeed, such an Institution might, if blessed by the Almighty, multiply its labours and extend its operations through so wide a field as to baffle all present calculation of its future wants: but the Society, I apprehend, will not consider this remote contingency as an objection to such appropriation of any resources which Providence may place at their disposal.

No funds, however, can ensure a reasonable prospect of success in such an undertaking, unless the persons selected to execute it have the requisite qualifications. The Clergymen, sent out to conduct the labours of the College, must possess considerable endowments; he, of course, especially, who is to be at the head of it. They should be, if not distinguished for general scholarship, at least respectable divines, acquainted with the Scriptures in the originals; of frugal and laborious habits; and possessing a talent for languages: and without a certain ardour of character, a deep feeling of the importance of the duties committed to them, and a disposition to value success in such an enterprize more than that in any other human pursuit, they would not, I fear, answer the end proposed. The senior should not, I imagine, be more than thirty years of age, and his colleagues might be somewhat younger. With respect both to the Professors and the Missionaries, I would observe, that temper and manner are here of the utmost importance: the Natives require in their teachers great patience and mildness: they do not feel strongly themselves, and they are easily disgusted by any thing like asperity or irritation. I hardly need add, that they should be men of sedate habits and of serious piety: the Natives look for these qualities in all, who seem to them to set up for teachers; though they do not find it, or perhaps expect it in their hereditary priesthood. Vacancies in the Professorships should, I conceive, be filled up from among the Missionaries; not with reference merely to seniority, but to merit and qualifications.

You will observe, that I have supposed the College to be in the immediate vicinity of Calcutta: several considerations make this expedient. The time appears to have arrived, when it is desirable that some Missionary Endeavours at least should have a visible connexion with the Church Establishment: the Natives have a preference, all other things being equal, for that which is countenanced by authority: and this seems to point out the propriety of placing this Establishment within the Bishop's reach (I speak for myself and my successors), that they may in some measure superintend its proceedings, and make it apparent that the propagation of our religion is not a matter of so little interest with us, as to be left entirely to per-

sons whom none of the constituted authorities avow. Supposing the College to be in or near Calcutta, the Bishop might act as Visitor; but he could not otherwise, in any degree which could be of use.

Another circumstance, however, seems to indicate the propriety of the proposed situation: I speak with reference to the literary labours connected with the College. Translations will require a concentration of all the learning which can be brought to bear upon the subject; and here, if any where in India, is this aid to be looked for: besides that translators will here have access to books, which the College library might not for some time supply. To these considerations I will add what is, indeed, but an indirect advantage, yet ought not to be wholly overlooked—that such an Institution in or near to Calcutta will attract the observation of our countrymen, serving continually to remind them of the great object to which it is directed, and to interest them in promoting it.

Upon the subject of the vote of credit, I ought to observe, that at the present, and I believe the usual rate of exchange, I should draw upon the Society's Treasurer to great disadvantage: at this period the loss would be from 12 to 15 per cent. The most advantageous mode of remittance to India is considered to be by the transmission of dollars, when they do not bear a very high price in London.

I have thus, Sir, complied with the request of the Society, in offering them my sentiments upon the subject of their inquiry. In conclusion, I beg leave to add, that the crisis is such as not to admit of any delay, which can conveniently be avoided. I regret, indeed, exceedingly, that from my ignorance of the Society's further views and future resources, I cannot immediately avail myself of their vote of credit, for the purposes here detailed: a year is of great importance, and yet a year must be lost. It may appear, perhaps, that the plan which I have recommended, is somewhat extensive: no scheme, however, which is narrow in its first conception, or not capable of an almost unlimited expansion, is suited to the temper of the times, or to the circumstances of this country. Our power is now established throughout this vast Peninsula, in a degree which, but a few years since, the most sanguine did not contemplate: civilization and religion may be expected, in the ordinary course of Providence, to follow the successes of a Christian State; and, in every view, religious or political, ought we to desire, that the faith adopted, and the opinions imbibed, may attach the people to our National Institutions, and more firmly cement the connexion of India with the British Crown.

I request you, Sir, to assure the Society of my cordial desire to forward their bene-

volent designs to the utmost of my power, and that I pray the Almighty to direct them in all their deliberations.

I am, Reverend Sir,

Your most obedient and
faithful Servant,

T. F. CALCUTTA.

ANECDOTE OF LAVATER.

(From the Letters of Karamsin, a Russian Traveller.)

My friend, I am every day more and more surprised at Lavater; he enjoys not an hour of leisure; the door of his study is never shut. The beggar comes for alms; the afflicted in spirit, for consolation and advice; travellers to see a man of such celebrity; and however short the stay of any one, it is still to a certain degree an interruption. Then he goes abroad to visit the sick, not such only as may have a particular right to his care, but whosoever he understands to be ill in the town. Late this afternoon, after despatching some letters, he took his hat, and requested me to walk with him. I had a curiosity to know whither he might be going, and I accordingly followed. We passed out of one street into another, and so onward till we came almost to the gates of the city; I thought we were to stop there, but Lavater went on. We passed out by the gate; and then proceeding to a small hamlet, there entered a lowly peasant's cottage. "Is Anna yet alive?" said Lavater to an old woman who came. "She still draws breath; and this is all that can be said," replied the old woman with tears in her eyes. She opened the door of the sick chamber, and we went in. We there saw an old woman with the paleness of death in her face, and her person withering away to mere skin and bone, lie stretched upon a bed. Two boys and two young girls stood by the bed, and wept. When they saw Lavater, they instantly made way for him, and kissed his hands. He approached the dying woman, and in a voice of tenderness asked, "How do you find yourself?" "Dying, dying," replied the woman with difficulty. She was too feeble to articulate more. Her eyes were fixed; and she heaved her breast at every breath as in the greatest agony. Lavater sat him down beside her; took her by the hand, and endeavoured to prepare her to die. "Your hour is come," said he; "your Saviour calls you hence; fear not thou the terrors of the grave; only this frail mortal body shall become its prey. At this moment, when thine eyes are closing for ever, closing on the vanity of this life, turn thy thoughts to where rises the day star of a happier world, that shall endure for ever. Be thankful to God, who has, out of his goodness, preserved you to such an advanced age, to see your children and

grand children grow up around you, in honesty and good esteem. He will make your memory blessed upon earth, and will grant to you for ever to enjoy the light of his divine countenance, in the mansions of eternal felicity. There, there shall we be for ever united in one happy family."—He uttered these last words in a hesitating, interrupted voice; and as he ceased, he wiped his eyes, from whence involuntary tears had begun to flow. He then prayed, pronounced his blessing over the dying woman, and took his leave. He tenderly kissed the children, and bade them not to weep. I observed him also to give them some money. I was deeply affected by the scene; my heart felt heavy within me; and could scarcely breathe when I came to the fresh air.

"Whence have you so much strength of mind, and power of endurance?" said I to Lavater, in my surprise at his fortitude and activity. "My dear friend," replied he, "man rarely wants the power to work when he possesses the will. The more I labour in the discharge of my duties, so much the more ability and inclination to labour do I constantly find within myself."

A good Wish about hearing the Gospel.

By the Rev. G. Swinmock.

(From the Christian Guardian for Aug. 1819.)

THE Holy Scriptures being of such authority as the hand-writing of God himself, and so singular a mercy to me, that by the guidance of this star I am directed (as the wise men) to Jesus Christ; I wish in general that I may set an high price upon every part thereof (that every piece may be current with me) for his sake, whose image and superscription it beareth. O that my carriage before, at, and after hearing, may witness to God and my conscience, that I esteem the law of his lips above thousands of gold and silver! In particular I wish, that as the Jews, when they went to hear the law, sanctified themselves, and washed their clothes; so, before I go to read or hear the Gospel, I may sanctify my soul, and wash my heart from all superfluity of naughtiness, and with meekness receive that ingrafted word which is able to save my soul. I wish, that, like Jeho-

shaphat, I may prefer one *Micaiah* before four hundred false prophets; yet that I may ever make a difference betwixt an evil Minister's preaching and practice, and even when the Minister is full of grace, may so distinguish between the treasure and the vessel, as not to value the messenger for the messenger's sake, but to bid the workman welcome for the work's sake. I wish that I may be so sensible of my own inability to profit by this holy ordinance, and of the speaker's impotency to preach home to my conscience, that I may cry mightily to my God, that he would open my heart to receive the word with all affection, and so direct the arrows which the preacher taketh out of the quiver of Scripture, that they may hit and pierce my dearest corruptions. I desire that the consideration of the word's excellency may cause me to prize it highly: of its necessity may cause me to improve it diligently; and of its efficacy may move me to go to hear (as a prisoner going to the bar,) to be tried for my everlasting life or death. I wish that the weight of the word may sink so deep into my heart, that I may never hear sermons to pick flowers of oratory, or to please my fancy, but to receive virtue from Christ, for the drying up my issue of sin, and that I might cleanse my ways by taking heed thereto according to God's word; that worldly thoughts may never hinder me from hearing the voice of my God. I wish that when I come into the place of worship I may sit myself solemnly as before the Judge of quick and dead, and as in the presence of the Lord, with fear and awe, give audience to his word. If I were hearkening to an earthly prince I would be serious: O, with what reverence should I hear from the blessed and only Potentate! because without application

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the word will be unprofitable. I wish that I may never draw a curtain before my own picture, but overlooking others, may see my own face in the glass of the law. O that by faith I may so take down the hook of the word, as to be caught and taken by it. My prayer is, that the Gospel may come to me, not in word only, but in power also, that I may go to it as clean paper for any inscription, as soft wax for any impression which my God shall be pleased to make upon me. O that I might behold the Lord so effectually in that glass, as to be changed into his image from glory to glory! I wish that my sins may be placed by me in front of this spiritual battle (as Uriah) purposely to be slain; and that those smooth stones which are taken out of the silver streams of the sanctuary, may be thrown by so skilful and powerful a hand, that they may sink deep into the foreheads of those uncircumcised ones, to their death and destruction. I wish that after the seed is sown, I may beg that the showers of Heaven's blessing may accompany it, that it may spring up in the fruits of righteousness, to the glory of my God, and good of my precious soul. And because the Gospel is a dish that is not set on every table, though free grace bestoweth it on me, I wish that I may not rise from this spiritual food before I have given thanks to the Master of the feast. I desire, finally, that, as I looked like a saint in hearing, I may live like a saint after I have heard; that those blossoms of good purposes, which sprouted forth while the Minister was preaching, may ripen into practice; that whatsoever character others are known by, to be Christians, I may be known by this mark, to be one of Christ's sheep, even by hearing his voice, so as to follow him where-soever he goeth. Though others,

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I like petty chapmen, deal only in some particular commodities, and those such as will serve their own turns, I desire that I may deal with the word by wholesale, and esteem all God's precepts concerning all things to be right. O that I might order my whole conversation aright, and at the last see the salvation of my God! Amen.

FOR THE CHRISTIAN JOURNAL.

Abstract of the Proceedings of the 36th Annual Convention of the Diocese of New-Jersey, held in Trinity Church, Swedesborough, on the 18th and 19th Days of Aug. 1819.

THE Convention was composed of the Right Rev. Bishop CROES, four Presbyters, and Lay Delegates from ten parishes.

The Convention was opened with morning prayer by the Rev. John C. Rudd, Rector of St. John's Church, Elizabeth-Town, and a charge to the Clergy by the Right Rev. Bishop.

The Rev. John Croes, jun. was elected Secretary.

On motion, *resolved*, that the thanks of the Convention be given to the Bishop, for his charge to the Clergy, delivered this day; and that he be requested to furnish a copy of it to be published.

The Right Rev. Bishop Croes delivered the following Address.

My Brethren, of the Clergy and Laity,

By a canon of the Church, it is made my duty to address you at each annual Convention, on the affairs of the Diocese; and to state to you the events that have taken place since the previous meeting. In the prosecution of this duty, I inform you, that I have visited, and preached to, the vacant congregations at Amwell; at St. Thomas's Church, Alexandria; at Paterson; at St. Matthew's Church, Jersey; at Newton; at St. James's, Knowlton, where I also administered the communion; at St. George's Church, Penn's Neck; at St. John's, Salem; at St. Peter's, Berkeley; at St. Stephen's Church, Mellica-Hill;

at St. Thomas's Church, Glassborough; at St. Mary's Church, Colestown; at Trinity Church, Woodbridge; on three Sundays at St. Peter's Church, Spotswood, on one of which I administered the communion; on two occasions, at St. James's Church, Piscataway, on one of which I held a confirmation, on the other, administered the communion; and twice among the Episcopalians at Woodbury.

I have also visited, and officiated at St. John's Church, Elizabeth-Town; St. Peter's Church, Amboy; St. Andrew's Church, Mount Holly; on two Sundays at St. Michael's Church, Trenton; and three times at Trinity Church, Swedesborough. I likewise visited, and held confirmations at Trinity Church, Newark, and St. Mary's Church, Burlington.

The number confirmed in the three churches mentioned was fifty-five.

On Friday, the 7th May last, in Christ Church, New-Brunswick, I ordained to the holy order of Deacons, George H. Woodruff, of this Diocese.

Since my last address, Clarkson Dunn has been admitted a candidate for Holy Orders.

The Rev. Augustus Fitch, a Deacon of the Diocese of Connecticut, has, by a letter dismissory from the Right Rev. Bishop Hobart, performing Episcopal offices, according to the canons, in that Diocese, been transferred to this; and is, at present, performing ministerial duties at the Chapel at Belleville.

The Rev. Francis H. Cuming has returned from his mission to the Western States, and is officiating, in his clerical capacity, at Morris-Town, in this Diocese.

The Rev. Daniel Higbee has discontinued his services as the minister of St. Mary's Church, Colestown, and is now residing at Moore's Town, without a cure. St. Mary's Church, therefore, is again vacant.

The Rev. George H. Woodruff has, by authority from the Board of Directors of the Missionary Fund, been appointed a Missionary to the vacant churches of the Diocese, for one year, and is now engaged in his duties.

St. Michael's Church, Trenton, has

lately been taken down, and a new one, of much larger dimensions, and in a superior style, is now erecting on the site of the old one.

St. James's Church, Piscataway, is undergoing repairs and improvements, directed by Mr Daniel Terrill, of St. John's Church, Elizabeth-Town; who, from attachment to our Church, and zeal for its prosperity, has engaged in this laudable work.

St. James's Church, at Knowlton, has been repaired and improved within the last year.

St. Thomas's Church, at Alexandria, now almost in ruins, it is believed will be repaired this season.

Licenses have been granted to Clarkson Dunn, a candidate in this Diocese, to officiate as a Lay Reader in the vacant churches at Woodbridge and Piscataway; and to Charles Mc Ilvaine, a candidate in the Diocese of Pennsylvania, to officiate, in the same capacity, at St. Mary's Church, Burlington, in the absence of its Rector, the Rev. Dr. Wharton.

Since our last meeting I have been called upon to assist in the consecration of two Bishops, the Right Rev. Dr. Nathanael Bowen, for the Diocese of South-Carolina, and the Right Rev. Philander Chase, for the Diocese of Ohio. It cannot but give pleasure to the friends of the Church, that events so auspicious have taken place, especially the extension of the Episcopal Office to the States west of the Alleghany Mountains, an object so long and so much desired. It adds to this pleasure, that the Diocese of Connecticut have lately elected for their Bishop the Rev. Thomas C. Brownell, of the Diocese of New-York.

It is with great satisfaction I inform you, that the funds of "the Episcopal Society for Promoting Christian Knowledge and Piety," are increasing, and that during the year past, a considerable number of Bibles, Prayer Books, and religious Tracts, have been gratuitously distributed, especially among the vacant churches. The permanent fund now exceeds \$800.

The state of the Sunday Schools established in our churches continues to be flourishing. Much good, it is be-

lieved, results from these institutions, not only as it respects the literary, but moral and religious improvement of the pupils. The increase of them is much to be desired.

On the whole, the state of the Church in this Diocese may be considered as improving. At no previous time have there been so many Clergymen resident in it, or so many regularly performing ministerial duties.

I must not omit mentioning to you, that the Theological Seminary, established by an act of the last General Convention, has at length gone into operation. Whether it shall arise from its present humble commencement, to that dignity and importance which it is due to the character of the Episcopal Church of the United States to see that it possesses, must depend principally on the enlightened and pious views and liberal contributions of its members, especially of those upon whom God has bountifully bestowed wealth. It is to be hoped, that when the subject shall be fairly brought forward, in this Diocese, there will not be wanting a spirit, and an elevation of sentiment, that shall correspond with the greatness and utility of the object, and with that sense of self-respect, which every member of our ancient and apostolic Church should possess and cherish.

JOHN CROES.

Swedesborough, August 18, 1819.

Agreeably to the 45th canon of the General Convention, the parochial reports made by the Clergy to the Bishop, were by him laid before the Convention, and entered on the Journal. They exhibit the following aggregate.

Baptisms,	Adults	21	} 176
	Children	129	
	not specified	26	
Marriages		39	
Communicants		638	
Funerals		79	

The Clergy were then called upon for reports of services rendered as Missionaries to vacant churches. In compliance with which,

The Rev. Mr. Rudd reported, that on the 8th Sunday after Trinity, he performed divine service, and preach-

ed to a good congregation in Trinity Church, Woodbridge, and baptized one adult;—that he performed divine service and preached once, on a week day, in St. James's Church, Piscataway.

The Rev. John Croes, jun. reported, that he had officiated in St. Peter's Church, Freehold, agreeably to appointment, twice on Sundays, since last Convention; that he administered the sacrament both times; and that he baptized in that church three children.

The Rev. George Y. Morehouse reported, that, agreeably to the direction of the Bishop, he officiated at St. George's Church, Penn's Neck, on Sunday A. M. November the 22d, of last year; and on the same day, P. M. at St. John's Church, Salem, to a numerous auditory.

The Rev. Mr. Wilmer reported, that he had, agreeably to appointment, officiated occasionally, in the vacant churches in his vicinity, viz. at Salem, Penn's Neck, Mullica-Hill, Glassborough, and Berkeley.

The Bishop reported, in behalf of the Rev. Mr. Bayard, that he had, agreeably to his appointment, preached one Sunday at St. James's Church, Knowlton, and in the congregation of Christ Church, Hardwick; and one Sunday in Christ Church, New-Brunswick, in his, the Bishop's, absence, visiting the churches.

The Bishop also reported, in behalf of the Rev. Mr. Carter, that he had, agreeably to appointment, officiated two Sundays in Christ Church, New-Brunswick, in his place, while performing his episcopal duties in other churches.

Extract from a Report made to the Bishop, by the Rev. Francis H. Cumming, a Deacon in this Diocese.

"Soon after my return, last fall, from a missionary tour to the westward, I commenced doing missionary duty in this state, and officiated as follows, viz.

Nov. 15, 1818,—Three times at Paterson,—22, twice at Spotswood.—Dec. 13, once at Spotswood,—once at Freehold,—14, once at Woodbridge.—Feb. 28, 1819, once at Woodbridge.

I was at Piscataway and Woodbridge on the 29th of November, but so inclement was the weather, that the people did not assemble for divine worship. On account of indisposition I was obliged to suspend my labours until the month of May, when I accepted of my present situation at Morris-Town. From that time, there has been service here regularly once, and occasionally twice, every Sunday. The number of Episcopalians in and about Morris, is between thirty and forty, though the number of hearers is much greater. The responses are made with great propriety, and apparent devotion. On the first of August the communion was administered by the Rev. Mr. Onderdonk—on which occasion, fourteen received that holy sacrament. Of these some were strangers. It is thought that a very respectable congregation may in time be raised in this place. Our Liturgy is generally admired, and there seems to be a prevailing wish, that there should be an Episcopal Church here.

In addition to the services already enumerated, I officiated, June 20, 1819, once at New-Vernon—July 18, once at Orange—24, once at Morris Plains—25, once at New-Vernon."

It is but justice to the Rev. Mr. Cuming to observe, that his performance of ministerial duties, in the vacant churches in this diocese, on the several occasions stated in his report, were done without receiving any compensation from the Missionary Fund.

From the reports of the Clergy of collections for the Missionary Fund, it appeared that \$79 92 had been collected.

The sum of \$705 50 was reported to have been subscribed to the Episcopal Fund during the past year.

The ninth article of the Constitution of the Church in this State was so altered as to read thus:

At every Annual Convention, divine service shall be performed, and, *in cases in which the Bishop shall not deliver a charge*, a sermon, suitable to the occasion, shall be delivered, previously to entering on business; and these religious exercises shall com-

mence precisely at 11 o'clock A. M. on the stated day of meeting.

The following resolutions were passed relative to the Episcopal Fund:

Resolved 1st. That personal applications for subscriptions and donations to the said Fund, shall be continued as opportunities may present.

Resolved 2dly. That it shall be the duty of every minister of the Church in this state, to cause a collection to be made for the Episcopal Fund, in the Church or Churches in which he regularly officiates, some time between the first of August and the first of November yearly; and if convenient, to preach a sermon suitable to the occasion. In case of the meeting of the Convention in any Church, the collection for that year shall be made there, at the time of such meeting. In vacant congregations, the collection for the above purpose shall be made either by the missionary, or by some clergymen who may visit such congregations, at whatever time of the year it may be found convenient.

All such collections shall be immediately transmitted to the Treasurer of the Convention; and the Convention following shall determine what proportion of them shall be paid to the Bishop, in addition to the interest of the Fund, and what shall be added to the principal.

On motion of the Rev. Mr. Wilmer, resolved, that the thanks of the Convention be presented to the Rev. Mr. Rudd, for his indefatigable labours to augment the Episcopal Fund; and that he be respectfully requested to proceed in the business, when his convenience and judgment shall direct.

The following gentlemen were elected the Standing Committee of the Diocese:

The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. James Chapman, the Rev. John Croes, jun. Robert Boggs, Esq. Peter Kean, Esq. James Parker, Esq. Charles Higbee, Esq.

The following gentlemen were elected Delegates to the General Convention:

The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev.

John Croes, jun. the Rev. Lewis P. Bayard, William Coxe, Esq. Col. Samuel J. Read, Joseph V. Clark, Esq. Peter Kean, Esq.

Canon adopted in Convention of the Diocese of New-Jersey, 1819.

Of the Presentment and Trial of Clergymen.

Any Clergyman chargeable with improper conduct, may be presented in either of the following ways, viz. by any two Presbyters of this Church, by the Wardens and Vestrymen of any Parish with which the accused is, or may have been connected, or by the Convention of this Diocese.

The party presenting shall forward to the Bishop of the Diocese, a written accusation, specifying the charges which they have reason to believe may be substantiated against the accused; and this presentment shall be signed with the names of the party presenting, in case two Presbyters, or the Vestry of a Parish, present; but when the Convention presents, the signature of the Secretary of that body shall be sufficient.

The Bishop, on receiving such presentment, shall, as soon as convenient, give notice of the same to the accused, with the charges brought against him; and also inform him, that he has appointed five Clergymen of the Diocese, from which number the accused has the privilege of selecting three, which three shall constitute a board, or court, for the examination and decision of his cause; and in case of his refusal to select, the Bishop shall make the selection. The Bishop shall give notice to the persons selected, of their appointment, and name the time and place for the opening of the Court. The person first named by the Bishop in the selection, shall be president of the Court. The Bishop shall also appoint some Clergyman to act as Clerk, and carefully to record the proceedings.

It shall be the duty of the party accusing to attend the trial, and lay before the Court all such testimony as shall be deemed proper. At the conclusion of the trial, a copy of the proceedings, certified by the Clerk, shall be transmitted to the Bishop. The

Court shall also certify to him their opinion, whether the accused should be acquitted, or whether he should be admonished, suspended, or degraded from the ministry, as the case may be; and the Bishop shall proceed to pronounce, and publish sentence accordingly, agreeably to the Canons of the General Convention.

Attested,

JOHN CROES, jun. *Sec'y.*

The following report forms an appendix to the Journal of the above Convention:

The Board of Directors of the Missionary Fund present to the Convention the following report.

That the circumstances of the Fund did not admit of their engaging a clergyman to succeed the Rev. Mr. Stratton, as a Missionary, earlier than the last spring; that they were then so happy, through the agency of their President, to engage the Rev. George H. Woodruff, a Deacon in the Diocese, to act in that capacity, and to devote the half of his services to the vacant churches, for the space of one year from the first of June last. Mr. Woodruff is now engaged in the performance of his duties, and has already officiated at several Churches. The Directors hope that they will be able, in future, to keep a Missionary regularly employed in that very important service.

Signed by order of the Board,

JOHN CROES, President.

Swedesborough, Aug. 19, 1819.

From the Treasurer's report attached to the Journal, it appears that the Missionary Fund amounts to \$3230 81.

In a list of the Clergy of the Diocese, printed with the Journal, there are the names of the Bishop, 10 Presbyters, and three Deacons.

Recent Martyrdom of a Christian in Smyrna.

(From the Christian Observer for Sept. 1819.)

THE following statement is given on the authority of a gentleman resident in Smyrna. The Greek Church, it seems, has a law never to receive again a person who has

once fallen from their faith. To the operation of this strange law the following instance of martyrdom must be attributed; the victim might, indeed, have escaped with life, but would never have been received by the Greek church and people.

"Athanasius, a young man of about twenty-four years of age, was the son of a boatman; but not being brought up to sea, or taught any handicraft trade, was obliged to leave the land of his birth, in search of a livelihood as a common servant. Having served two or three masters, he fell into the hands of a Turk, who lived in decent circumstances. His master, pleased with his conduct, often proposed to raise him from the degrading bondage of a Greek, to the privileges of a Turk, which could be done only by taking the exterior mark of a disciple of Mahomet, and renouncing Christianity before the Meccamay—the Turkish bishop and judge.

"Every temptation to this change was long resisted, till, on one fatal festival night, he uttered the word of abjuration, and next morning was made a Turk. He remained with his master about a year after this; suffering, no doubt, many pangs of conscience, and having no alternative but to *die*, as he could not *live*, a Christian. Thus circumstanced, and probably urged by his own people, he resolved to sacrifice his life rather than any longer disguise his sentiments: With this intention he quitted the Turk his master, and went on a pilgrimage to Mount Athos, a spot covered with convents, and filled with monks and friars. Here he remained some months, receiving instruction, and preparing for death.

"On the expiration of his pilgrimage, he quitted Mount Athos, with the congratulations of the whole body, on the prospect of becoming a distinguished saint. He arrived at

Smvrna in the habit of a Caloyer, or Greek Monk, and went immediately, with the approbation of the Greeks, to the meccamay, declaring his resolution to die a Christian rather than live an apostate. The judge, in order to save his life, wished to persuade the Turks that he was mad; but he persisted in publicly abjuring Mahomedanism, and asserting his readiness to die. Upon which he was confined in a dungeon, and put to the torture, which he endured with the greatest fortitude and patience.

"The Greeks were afraid that the tortures he suffered, and the extravagant promises and allurements held out to him by the Turks, would shake his resolution, and therefore sent a fanatical priest to strengthen him to suffer death.

"On the day of execution, Athanasius was led out of prison, with his hands tied behind him: he walked firmly to the square before the large mosque, where again he was offered his life, with riches, houses, lands, &c. if he would remain a Turk; but nothing could tempt him to save his life. At length a Turkish blacksmith was ordered by the captain of the guard to strike off his head; but, as a last attempt, the executioner was directed to cut slightly into the skin of his neck, that he might feel the edge of his sword: but this expedient also failed of success; and Athanasius, on his knees, declaring, with a calm countenance, that he was born in the faith of Jesus, and would die in the faith of Jesus, was released from his sufferings with a single blow.

"The Turkish guard instantly threw buckets of water on the neck of the corpse and dissevered head, to prevent the expecting Greeks from dipping their handkerchiefs in his blood, to keep as a memorial of this event. The body lay exposed and guarded for three days. It was afterwards given up to the Greeks,

and buried in the principal church-yard.

"In such a circumstance it is difficult to say, who are the most culpable—the Turks or the Greeks. The Turks are always ready to shed the blood of a Christian; but how abominable is it, that a church—a *Christian* church, should refuse mercy to a once fallen but penitent member! When will the day come that shall open the eyes of these people; and what a weight of responsibility lies on those who are better instructed, to attempt their spiritual improvement! especially by distributing among them that blessed Book of eternal life, which proclaims the mercy of him who "willeth not the death of a sinner, but rather that he should turn from his wickedness and live."

Chinese Superstition.

(From the same.)

ON the 13th of May, 1818, a storm suddenly arose at Peking, which darkened the heavens and filled the air with sand and dust. The Emperor was greatly alarmed, conceiving it to be a Divine judgment, and was anxious to know its meaning: he also called on his ministers of state to endeavour to discover the cause. In a public document, he reprimanded his astronomers for not having previously informed him when the hurricane was to take place. They had but three days before stated to him what felicitous stars shed their happy influence around his person, and indicated long life and prosperity; but all this, he says, was the language of flattery, whilst they could not, or would not tell him what evils were about to happen.

Three of these "wise men" gave their opinion that the cause of the hurricane was the dismissal of the late premier Sung Tajin, and suggested the propriety of recalling

him; but his majesty was far from approving their suggestion, and re-proved their advisers for their presumption in meddling with his royal prerogative.

The Mathematical Board also presented their opinions; and intimated, that if this kind of hurricane, accompanied by a descent of dust, continued a whole day, it indicated perverse behaviour and discordant counsels between the sovereign and his ministers. It also indicates great drought and dearth of grain. If the wind should blow up the sand, move the stones, and be accompanied with noise, inundations are to be expected. If the descent of the dust continues but an hour, pestilence may be expected in the south-west regions, and half the population will be diseased in the south-east.

The Gazette expresses his majesty's painful anxiety on account of the long drought, and has sent his sons to fast, to pray, and to offer sacrifice to *heaven*, to *earth*, and to the *God of the wind*. The 25th of May was to be a solemn fast; and, on the day of sacrifice, the kings, nobles, ministers of state, &c. were all to appear in a peculiar cap and upper garment, indicating deep contrition.—Such is Chinese superstition.

FOR THE CHRISTIAN JOURNAL.

CHRIST'S RESURRECTION.

Twice had the sun his setting ray
Shed o'er our Saviour's tomb,
And twice had twilight's "mantle gray"
Veil'd earth and skies in gloom:

But ere the dawn of the third day
Illum'd the eastern skies,
An angel rolls the stone away,
And Christ is seen to rise.

He burst the tyrant chain of death;
He left his lowly bed:
Now glory's never-fading wreath
Adorns his God-like head.

In majesty sublime he rose,
To Heaven's fair court he flies;
Dread terrors seize his guilty foes
As he ascends the skies:

They see him borne on angel wings,
To you bright realms above,
Where never-ending pleasure springs,
And all is peace and love.

There seraph tongues (divinely sweet)
His endless praises sing;
While saints the heavenly Stranger greet,
And hail him as their King.
Princess Anne, Sept. 26, 1819. A.

FOR THE CHRISTIAN JOURNAL.

Lines written by the late Right Rev. Bishop MOORE, of New-York, for a Lady who was afflicted with a lingering and distressing Malady.

O POWER Supreme! to thee my thoughts
I turn,
Thou only comfort, when we truly mourn;
The orphan's parent, and the wretched's
friend!
To thee my trembling knees I humbly
bend:
O arm my soul the strokes of fate to fear,
And check the impetuous torrent of des-
pair;
Teach me submission to thy awful doom,
To see thy mercy through misfortune's
gloom.
Still with this sacred truth my heart in-
form,
To guide my steps through life's uncertain
storm,
That thou, who dost in nought but good
delight,
Hast ordered all, and therefore all is right.

Consecration of Bishop Brownell.

On Tuesday morning, October the 26th, 1819, the Convention of the Protestant Episcopal Church of the Diocese of Connecticut met at Trinity Church, in the city of New-Haven; and on Wednesday the Rev. THOMAS C. BROWNELL, D. D. LL. D. recently one of the assistant ministers of Trinity Church, in the city of New-York, was consecrated a Bishop, for the Diocese of Connecticut, by the Right Rev. Bishop WHITE, of Pennsylvania. The Right Rev. Bishop HOBART, of New-York, and, under the 20th canon of the General Convention, Bishop of Connecticut; and the Right Rev. Bishop GRISWOLD, of the Eastern Diocese, consisting of the states of Rhode-Island, Massachusetts, New-Hampshire, and Vermont, being present and assisting.

The morning prayer was read by the Rev. REUBEN IVES, Rector of St Peter's Church, Cheshire; and an impressive and appropriate discourse delivered, from the 1st chapter of Romans, 16th verse, by the consecrating Bishop, to a numerous and attentive congregation.

Immediately after the consecration, the

Convention was addressed by Bishop HOBART, who closed with an affectionate farewell.

The Rev. Dr. BRONSON, in behalf of the Convention, then addressed Bishop BROWNELL, and was answered by him; after which, the holy communion was administered, which closed the solemnities of the day.

Institutions and Ordination.

On Thursday, Oct. 14, 1819, the Rev. Gilbert H. Sayres, was instituted Rector of Grace Church, Jamaica, Long-Island. The Rev. Evan M. Johnson, Rector of St. James's Church, Newtown, Long-Island, performed morning prayer; the Rev. Barzillai Bulkley, Rector of St. George's Church, Flushing, Long-Island, officiated as instituting Minister; and the Rev. James Milnor, D. D. Rector of St. George's Church, New-York, preached a sermon appropriate to the occasion.

On Saturday, the 16th of October, 1819, the Rev. Thomas Breintnall was instituted Rector of Zion Church, New-York, by the Right Rev. Bishop Hobart. Morning prayer was performed by the Rev. Samuel F. Jarvis, D. D. Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, and a sermon preached by the Rev. Benjamin T. Onderdonk, an Assistant Minister of Trinity Church, New-York.

On Monday, the 18th of October, 1819, the festival of St. Luke the Evangelist, the Right Rev. Bishop Hobart held an ordination in St. Ann's Church, Brooklyn, Long-Island, and admitted the Rev. Hugh Smith, Deacon, Minister of said Church, to the holy order of Priests. Morning prayer was performed by the Rev. Thomas Breintnall, Rector of Zion Church, New-York, and a sermon preached by the Rev. Benjamin T. Onderdonk, an Assistant Minister of Trinity Church, New-York.

Days appointed for Thanksgiving & Prayer.

The Governor of Connecticut has recommended Thursday, the 2d of December, to be observed in that State as a day of public thanksgiving and prayer.

The Governor of the State of New-York has recommended Thursday, the 23d of December, to be observed in the said State as a day of public thanksgiving and prayer.

The Governor of the State of Pennsylvania has recommended Thursday, the 9th of December, to be observed in that State as a day of thanksgiving and prayer.

The Governor of the State of Ohio has recommended Thursday, the 25th of November, to be observed in that State as a day of thanksgiving and prayer.